

# The Hebrew.

עולם נטע בחורינו "The Eternal Life He planted amongst us."

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## The Hebrew

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### THE CITIES OF REFUGE.

A TALE OF JUDEA, BY M. W. B.

[CONTINUED.]

When all was completed that pertained to the ceremonial law of the Sabbath, Eldad addressed his attentive guest—

"Son of Ebenezer, let me not seem ungracious in thy sight, if I bid thee depart; yet not alone, I will go with thee, and will set our faces towards the river Jordan, for thine enemy is even now at the gate."

"How knowest thou this, my friend?"

"The eyes of my son are open when his father's friends are in danger, and they have seen his secret path."

"How then can we escape his watchful vengeance?"

"The tiger must be snared. Joel will clothe himself in thine outer garment, if it please thee, and haste with all speed along the road that leadeth to Ramoth in Gilead; the man may think thou art flying thither, and peradventure, may follow him. If so, we can depart unseen by him, and when we have crossed the river, our course can be decided upon, as shall best suit the safety."

"Thou art wise in counsel, Eldad, and I yield myself to thy guidance," so saying, Reuben, divesting himself of his costly garment, exchanged it for the coarse one of his youthful friend, who gladly assumed him; and imitating as far as possible, the lofty bearing of the son of Ebenezer, Joel departed upon his mission. The ruse was skillfully executed, and succeeded and the two travelers, taking a kind leave of Sherah, set forward on their journey, and arrived at the river they sought, unmolested. But an unexpected difficulty awaited them there: the stream, swollen by the "latter rains," had become so broad, deep, and rapid, that the fords were impassable, and no one could be found willing to risk his life in an attempt to cross the turbulent waters.

"We must change our course to the north-east, my brother," said Eldad; "it will lead us to the hill-country of God; and perchance we may find entrance into Ramoth."

"But should Hazael be there?" suggested the weary Reuben.

"Thou dost most press onward to Golan, in Manasseh; he will not seek thee there, he will return to Bezer to find thee."

"Thou hast acted a brother's part, Eldad, and very pleasant is thy company to me, but I would not that thou shouldst forsake thy family longer for my sake; return to thy home, I pray thee, and trouble thyself no more with my fate."

"Not so, Reuben; thou art wayworn and sad, and cannot venture to ask for food; thou wouldst perish in thy helplessness. And Sherah would reproach me for my selfishness," he added, smiling.

And they traveled on, until morning light showed them a charming grove, whose closely woven boughs and luxuriant foliage offered them both rest and security; and there, seating themselves on the trunk of a fallen tree, they looked forth upon the lovely scenery around them. Fertile meadows, whose verdant tresses bent before the morning breeze; fields, yellow with grain, almost ripe for the harvest; hillsides alive with grazing flocks; and herds scampering in wild glees, or gravely chewing the cud as they reposed their huge limbs within the grateful shade of the sycamore or mulberry—all presented a scene of simple and beautiful nature, too attractive to remain unnoticed.

"Truly, the Lord is good to Israel!" exclaimed Eldad, as he gazed in admiration on the fair landscape. "How certainly has the blessing of Moses, the man of God's love, descended upon us! Let Reuben live—and not die, and let not his men be few, were his words of prophecy; and lo! our inheritance filled with great cities, and our cities crowded with inhabitants. And Gad, likewise, 'dwelleth as a lion among us'; and 'the thousands of Manasseh' through the cities of his possession. See! thou thy lofty mountain in the distance my brother?"

"I see it distinctly."

"That is Mount Gilead, and beyond it lies Ramoth, thy place of refuge. But thou art faint and hungry, and we will see what my provident Sherah hath made ready for our need." Then, opening a small sack which each had alternately borne, he took from it a small cup, some cakes of bread, and a quantity of prepared meat. A short search discovered a fine spring of cool water, and, after supplying a blessing on the food, both travelers partook of it freely, and were refreshed.

"How skillfully, and with what matchless beauty the various shades of verdure are intermingled among the stately trees of Mount Gilead!" exclaimed Reuben, now for the first time alive to the lovely view. "Behold the tall cedar mingling its dark branches with the bright green of the sycamore, and again contrasting its lofty spire with the rounded top of the mulberry; and clusters of lofty palms nearer to us, how they spread their huge leaves as if anxious to be first in offering their refreshing shade to way-worn!"

"Yes, our fathers were wise in choosing this goodly land for our inheritance; it is, in truth, fruitful in pasture for flocks and herds; even our own lovely plains do not excel the hill-country of God in beauty, and wonderfully did Jehovah display his power in delivering it into the hands of his chosen people while he dispossessed its former owners, the Amorites."

"The Amorites were a very great and powerful nation," remarked Reuben. "Thinkest thou it was wright thus to dispossess them?"

"Of a surity. Was it not a punishment for their own inhospitable folly? Had Sihon, their king, complied with the request of Moses, and suffered him to lead his people through the land, he would have been unmolested, and even benefited, for the children of Israel would have repaid them for all kindness; but he refused this reasonable request, and the Lord delivered him and his country into the hands of the children of Reuben, and Gad, and Manasseh."

"Was it not strange that the tribe of Manasseh should have divided itself, only one-half of it, as thou knowest, dwelling on this side of the Jordan?"

"The land could not support the whole of the three tribes, and the other half of Manasseh found its possession on the other side of the river. The Prince of Reuben took the royal city of Heshbon, where thy noble father dwelleth; and Gad, when he had slain Og, the giant King of Bashan, lived in that monarch's palace. Medhis, the brave son of Manasseh, conquered the remainder of the Amorites, and made Gilead his habitation."

"In verity, Eldad, I have sometimes thought that it savored of cruelty to destroy the inhabitants with such total extirpation."

"I wonder not at thy thoughts; yet, when thou rememberest that the Lord had delayed their punishment forty years 'after their iniquities were full,' and still they repented not, thou wilt perceive that our fathers were but instruments in His hands to punish a wicked and idol-serving nation; and also that, when at any time our people had pity and spared them, they became 'thorns in their sides,' or snares in their path, to lead them to sin."

"Thou sayest truly, Eldad. May Jehovah give us strength to resist their enticements, for many are yet among us; and may we never forfeit this glorious inheritance by our own folly!"

"Amen!" responded Eldad, and both travelers sank into silence and deep meditation.

We trace not their route further; suffice it that they found repose and safety from the fervors of the noontide heat in the sheltering glades of the forest, and as day declined resumed their journey. Late at night they arrived at the abode of an acquaintance of Eldad, who received them courteously, and freely ministered to their necessities; nevertheless, the latter thought it best to conceal from him the name of his companion, and merely presented him as one who, in common with himself, needed his hospitality.

"Why travelest thou on foot, Eldad, thou and thy companion?" inquired the host; thou hast robes in abundance, and art rich in worldly goods."

"It suiteth my present business better to walk than to mount a stubborn mule, friend Nathan. I go to Ramoth, which, as thou art aware, lieth both on the other side of the mountain."

"To Ramoth? Thou wilt find that place in great commotion; or rather a part of it. Knowest thou Reuben, the son of Ebenezer, of Heshbon?"

"Yes, he is my kinsman. What wouldst thou say of him?"

"Thy kinsman, Eldad! Ay, thou art of Reuben, as I remember, and can, peradventure, tell me whether the tidings be true that has fallen upon her ears?"

"Say on, speak thy tidings. Yet stay; come aside with me," he added, in a low voice; "I would not that a stranger should hear aught against the house of my kinsman."

Nathan led the way into another apartment and there informed his guest that for a day or two past, armed horsemen had been every evening leading into Ramoth, for the purpose of seizing the yobah man, who, it was reported, had slain Abner, the son of Neri, in a quarrel; that Hazael raved like one possessed with a devil, and had taken a solemn oath that his enemy, as he termed him, should never reach a City of Refuge alive.

Eldad smiled, as in scorn, while he replied: "Thou sayest it is now some days since the death of Abner. Thinkest thou that the man-slayer has not ere this found safety at Bezer, a place so near to Heshbon?"

"The wilderness could well conceal him from his pursuers while fleeing thither."

"At Bezer! Then, will Hazael go mad with disappointment. Thinkest thou that he has yet reached the city?"

"How can I say? Peradventure accidents may have detained him; but if, as thou sayest, he could not enter Ramoth, of a certainty he must flee either to Bezer or Golan, for the river is a flood, and he cannot strive against the 'swellings of Jordan.'"

"Verily, Eldad, thou speakest wisely; and if Reuben were not of thy kindred, I would show to Hazael where to seek him."

"How canst thou show to him what thou knowest not thyself?"

"It matters not. I will send him to Bezer; better that he should know the truth than wander up and down the highways like a demoniac, as he now wandereth."

"And when goest thou to Ramoth, on thine errand, Nathan?"

"With the morning's dawn. We will rest until then, for thou and thy friend seem weary."

"He is far more weary than I, and, I fear me, will not keep pace with us in our early walk. Why should he not wait our return hither? What thinkest thou?"

"That it would be well. I must make no tarrying there, and perchance may bring Hazael with me when I return, for he is the son of my father's sister, and my house is on the way to Bezer."

"I knew not that he was of thy kindred, Nathan, as Reuben is of mine; yet let not

strife come between us. Thou hast received me kindly, and ministered to my wants as a brother, and I thank thee. A time may come when I can return thy hospitality."

"So be it." And the customary salutation sealed the compact.

Yet was Eldad in great perplexity, for he distrusted the faithfulness of Nathan, and feared his penetration; but he could only repeat to Reuben the conversation between the host and himself, and leave the result to his own decision. Reuben's decision was quickly made. "Thou hast said to Nathan, and truly, that I am footsore and weary; I will, therefore, abide here to-night, and when thou art on the way to Ramoth will seek the northern side of the wilderness, that clothes the mountain like a garment, and there conceal myself until thou comest to meet me, or perchance I gain admittance to the city without thee."

"It is well. I will but learn where the madman Hazael is, and straightway join thee on the northern side of Gilead, for I desire not to meet that evil man."

On the following morning, after the departure of his friend, Reuben continued for some time alone, and long and fervent were his prayers to the Great Jehovah for pardon and direction. "Deliver me from blood-guiltiness, O Lord God of my fathers! and be Thou my Refuge from the malice of mine enemies!" Such was the burden of his petition, the utterance of a heart bowed down with sorrow. Then on taking leave of the wife of Nathan, and assuring her that he felt quite able to resume his journey to Ramoth, he expressed his grateful thanks for her kindness, and departed; pursuing the highroad that led to that city while he could be observed from the house, and leaving it when a turn in the road enabled him to escape observation, and seek the calm glades and shadowy woods of Mount Gilead.

For several hours our lonely wanderer pursued his devious way; now winding around, now forcing his path through the thick underwood, and now loitering in the green openings of the forest, until he arrived on the northern side of the mountain, the side on which his friend had appointed to meet him; and there, finding a spring which poured its pure and abundant waters into the channel of a small rivulet, he threw himself on the mossy turf beside and was soon absorbed in deep and sad retrospection.

A slight but peculiar sound arrested his attention; he gazed attentively around to discover the cause, but, seeing nothing unusual, he relapsed into a reverie, and was again aroused by what was now a heavy groan. To hear the cry of distress and to fly to its relief were simultaneous with Reuben, and he at once hastened to the spot from whence the sounds proceeded; but a slight mist his view which almost compelled him to retreat from its vicinity. Stretched upon the grass, apparently in the last agonies of death, lay a man clothed in coarse garments, emaciated to a skeleton, and covered with the foul and loathsome ulcers of leprosy. The command of the law—to shun all contact with an unclean object—was intractively imperative in the mind of the Hebrew youth, but the distress of the wretched object before him drove all other considerations from his thoughts, and the feeble but agonized cry for water was irresistible. The small vessel he had brought with him was instantly thrust into the fountain, and, regardless of everything save the sufferings of a fellow-creature, he raised the disfigured head from the earth, and bathed the parched lips with the cooling drops until life was sufficiently vigorous to enable the poor being to swallow, and then a copious draught restored him to animation. Gratitude beamed in his eyes as he strove to utter his thanks. "Blessed be thou of the Lord God, and blessed be Jehovah, who hath put it into thine heart to minister to my distress, in spite of the filthiness of my disease. Who art thou who hast thus proved thyself pitying and courageous?"

"I am Reuben, the son of Ebenezer, of Heshbon."

"Ah, I remember thee now. Knowest thou me?"

"Alas! have I ever known thee?"

"Thou mayest well ask the question; yet, loathsome as I now must be in thine eyes, I am Benoni, of Manasseh, and the sister of thy Zillah was once my betrothed wife."

"God of my fathers, Thou art wonderful in Thy ways!" exclaimed the astonished Reuben. "And thou art Benoni, son of the mighty Abdon, alone in the wilderness—to die!"

"Even so. Thus willeth the Lord of Hosts, whose ways are indeed past finding out. 'Lover and friend had he put far from me, and he hath made me an abomination unto them.' Thou knowest why I am here?"

"I know that the law of Moses condemns the unhappy leper to live apart in his uncleanness; but it commands no such entire solitude, no such utter destitution."

"And what better can await the miserable being thus excluded from all the sweet sympathies of home and kindred? Forbidden to seek communion with the loved ones for whom his desolate heart is yearning, he can find no refuge from the tortures of disappointed hope, and must fly to utter solitude to conceal his agony. Reuben, thou knowest that my station was among the great ones of my tribe; thou knowest that wealth, with all its blessings, was an inmate of my dwelling; thou knowest that, wretched and repulsive as I now am, I was once of a goodly presence."

He ceased speaking, from exhaustion, and Reuben replied:—"Well do I know all this, and that not one of the nobles of Manasseh could excel Benoni in any graceful accomplishment befitting a son of Israel."

[TO BE CONCLUDED IN OUR NEXT.]

— Herr Hugo Gork hat den früher von C. G. v. Reumann gehaltenen deutschen Drug Store, Nordwest Ecke Sutter und Kearnystr., mit einem völlig kompletten Lager von Drogen, Medicamenten und Luxus-Artikeln eröffnet und wird hoffentlich vom Publikum nach Verdienst patronisirt werden, da seine sämtlichen Waaren prima Qualität sind. Rezepten werden in diesem Drug Store auf das aller sorgfältigste zubereitet.

### THE BOARD OF DELEGATES OF AMERICAN ISRAELITES.

#### Proceedings of the Annual Session.

#### THE REPORT OF THE EXECUTIVE COMMITTEE.

#### DEBATE ON THE ROMANIAN QUESTION.

The Annual Convention of the Board of Delegates was held at the Forty-fourth Street Synagogue, in the City of New York, on Tuesday evening, May 21st, Benj. J. Hart, Esq., President, in the chair.

The Rev. George Jacobs having, at the request of the Chairman, opened the proceedings with prayer, the roll was called, and delegates were found present from the following congregations and societies:

Adereth El, Adas Israel, Beth Hamidrash, B'nai Israel, B'nai Jeshurun, Beth Israel Bikur Cholim, Emuna Israel, Poel Zedek, Redef Sholom, Shaaray Tefila, Shaaray Tsedek, Shearith Israel, Hebrew Benevolent and Orphan Asylum Society, Hebrew Fuel Association, Mutual Benefit Society, and Keshet Shel Barzel, New York City.

Beth Jacob, Newburgh, N. Y.  
Beth El and Obabel Sholom, Boston, Mass.  
B'nai Jeshurun, Paterson, N. J.  
Beth El Emeth and Mikve Israel, Philadelphia, Pa.  
Shearith Israel, Cincinnati, O.  
Washington Hebrew Congregation.  
Beth El Emeth, Memphis, Tenn.  
Abahat Sholom, Nashville, Tenn.  
Shaaray Chesed, New Orleans, La.

The President briefly addressed the Convention, suggesting that the report of the Executive Committee, which would be read, would indicate the action of the Board during the year. The main question to be considered was the condition of the Jews in Roumania. What was to be done? His own views were that we ought to have the co-operation of the Christian ministers of all denominations, to the end that the people may be informed, and show their sympathy. The facts of similar outrages two years ago had been almost suppressed—the papers were even now kept in the dark to a certain extent. If there be a power in Europe which can suppress the facts, let us know it. Let the world know that synagogues have been profaned, old men and women beaten in the streets, hearth and home doctored. It is understood that there is a great Power on the other side of the Atlantic anxious to show that Roumania cannot govern its people. The representative of this same Power refuses to unite with the other Consuls in protesting against the outrages. It is said that money was paid by secret agents of this same Power to the ringleaders of the riots. If true, this ought to be known; if untrue, it should be contradicted. But the world should have the facts, and the Christian ministers throughout the land should unite with ours in educating public opinion on this question. Let the voice of America be heard.

#### REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee present this report of their proceedings since the last session of the Board.

#### ROMANIAN.

The attention of the Committee has again been directed to the painful condition of the Jews of Roumania.

The story of their wrongs is already familiar to our Committee; but it cannot be too clearly impressed upon the mind and heart of every Israelite that we must unite in counsel and action for the emancipation of our brethren in the Danubian Principalities.

The revival of the outbreak against the Jews of Roumania culminated in January of this year (1872), when the charge having been preferred of sacrilege committed in the cathedral of Iamail by a Jew, this accusation was made a pretext for a general sacking of Jewish houses in that town. For three days, the riot lasted at Iamail, the Jews being beaten and otherwise maltreated, and their property destroyed. The Rabbi and the President of the congregation were, with three other leading Israelites, charged with complicity in the theft and were arrested, released on the interposition of Mr. Peixotto, the United States Consul at Bucharest, and again arrested, tried, and condemned to three years' imprisonment, under circumstances revolting and extraordinary.

After the riot at Iamail, threats were offered of violence to the Jews of Cahul, a town in Bessarabia, having a population of about a thousand Israelites. The threats were but too soon realized. Within three days from the commencement of the riot, the Jews were refugees at the barracks, having been pillaged of all their property, many of them beaten and wounded, and their synagogues and sacred things devastated and polluted.

At Vilcow, where the Jewish population is small, similar excesses were committed. At Galatz and other places, threatened riots were repressed.

The unhappy victims at Cahul and Iamail were, at last accounts, wanderers in the streets, shelterless, beggared.

Redress appears to have been promised; the authorities having arrested about two hundred persons charged with complicity in the riots. The latest intelligence is to the effect that every rioter has been acquitted after a meek jury trial, while the five innocent and worthy Israelites of Iamail have been sentenced to imprisonment for three years, notwithstanding the protesting officer's declaration of his conviction of their innocence!

As a record of a series of events happily without a parallel in recent times (except in Russia and Roumania), the Committee present in the appendix to this report the official communications of the U. S. Consul, the appeals of the Committees of Cahul and Iamail, and the address of the Israelites at Bucharest.

The Executive Committee have observed with great interest the energetic course of the U. S. Consul at Bucharest, Mr. Benjamin F. Peixotto. His presence at the chief city of Roumania has been the means of checking the rising against the Jews, and of securing the intervention of the foreign representatives, who united in remonstrances with the Roumanian Government. Mr. Peixotto has attained a position in the confidence of the Prince and his advisers, which gives him great influence, and he has zealously and prudently devoted himself to the protection of our brethren. To him they looked for sympathy, aid, interposition; and his invaluable services have been freely tendered in their defence. The other Consuls have cordially and nobly co-operated in declaring their detestation of the outrages against the Jews, and their horror at the injustice which acquitted the rioters, their hands yet reeking with the blood of their victims, and fastened upon upright and venerable men—a crime of which they were wholly innocent in thought or act, and which was charged upon them as the only pretext for popular excesses against the whole Jewish community.

The Committee have the satisfaction to announce that the Government of the United States promptly and heartily commended the course of Mr. Peixotto. The Vice-Presidents of the Board had an interview at Washington with the Secretary of State, who assured them of his deep interest in the question and of the approval of Mr. Peixotto's course. By a resolution of the Senate, the correspondence with the Consul at Bucharest, was laid before that body. And the Secretary of State in a despatch to Mr. Peixotto, dated May 13th, said:—"The Department approves your taking part in the remonstrance. Whatever caution and reserve may usually characterize the policy of this Government in such matters may be regarded as inexpedient when every guarantee and consideration of justice appears to have been set at defiance in the course pursued with reference to the unfortunate people referred to. You will not be backward in joining any similar protest or other measure which the foreign representatives here may deem advisable, with a view to avert or mitigate further hardships towards the Israelites resident in or subjects of the Principality."

It is to the honor of our Government that its instructions to the Consul so thoroughly reflect the sentiment of the American people. While the interposition of the European powers must necessarily be relied upon for determined action to compel a change of policy in Roumania, it is to the presence of an American Consul that the oppressed Israelites of Roumania are indebted for the spark of sympathy and fraternal feeling, kindling into a flame throughout the world.

#### [TO BE CONTINUED.]

— Durch die Masse und Verschwiegenheit der Lebensversicherungs-Gesellschaften in den Vereinigten Staaten, ist es den Einzelnen, die ihr Leben zu versichern wünschen, ausserordentlich erschwert, sich die Compagnie zu finden, der sie sich mit Sicherheit anvertrauen können. Ein guter Rath in dieser Beziehung wird daher von Allen nur mit Dank aufgenommen werden. Die Aufmerksamkeit aller, die ihr Leben versichern wollen, möge unsern Rath nach vor allem auf die Germania Life Insurance Co., General-Agent Julius Jacobs, 319 California Strasse, gerichtet sein, da diese Compagnie eine eben so sichere als in allen Beziehungen reelle ist, und ihren Kunden die beste Garantie bietet.

— Aller Wahrscheinlichkeit nach hat keine Klasse von Individuen eine bessere Gelegenheit über angelegte Artikel zu urtheilen, als die Bettelweiber.

Viele überraschende Berichte kommen zu uns über die außerordentlichen Erfolge von Oden's Creme de Lis und der rasigen Zunahme im Verlangen dieser berühmten Cosmetics. Wir nahmen uns die Mühe die Wahrheit dieser bemerkenswerthen Thatsache zu prüfen und finden, dass die genannte Präparation alle andern ihrer Art weit hinter sich lässt. Ihr verdienstvoller Erfolg ist wohl über allen Zweifel erhaben, das Zeugnis einer großen Anzahl Damen giebt Beweis für seine wunderbaren Erfolge im Verfeinern der Haut und im Bewahren derselben gegen die Einflüsse der Zeit. Hervorragende Chemisten haben dasselbe frei von allen giftigen Ingredienzien gefunden.

— Es werden so viele nichtnützige Dinge eingeführt und verkauft, dass es sehr leicht annehmen zu können, dass viele Leute glauben, alle solche Waaren seien werthlos, und lieber missen wir zugeben, dass dies nur zu häufig der Fall ist. Ganz etwas Anderes ist es mit den metallischen Schuhen. Diese haben wenigstens zweimal so lange als andere; namentlich sind die Silber Tische nicht allein praktisch, sondern auch schön für das Auge, da sie eher wie ein Schmuck als etwas Anderes erscheinen.

— One of the most useful inventions lately given to the public is, Burgess Spiral Spring Pencil Sharpener. It has been endorsed by nearly all of the most prominent business houses, Banks, and Insurance Offices in this City. Among the many advantages it possesses we will mention that although it cuts a most beautiful point, it never breaks it nor soils the fingers, and that it will never wear out. Mr. S. Stott, 1002 Market street, is the Agent.

NATIONAL HOTEL.—All those paying a visit to our neighboring City of San Jose and wishing to secure the finest of rooms or a fine French meal not to be excelled in San Francisco, should pay a visit to the National Hotel on First Street, kept in splendid style by the most estimable host Auguste Magloire, Esq.

CANDIES.—Merchants from the interior wishing to purchase Candies of every description, will find their orders promptly filled at the Steam Candy Factory of Messrs. Rothschild & Ehrenpfort, 408 Clay street. The Candy manufactured by this firm bears a high reputation.



## THE JEWS IN PARIS.

[CONTINUED.]

After the Revolution of 1830 and the election of Louis Philippe to the throne of France, the prospect of the Jews became brighter than it had ever been. The charter of 1830 abolished the State religion, and provided that the Roman Catholic creed should in future be considered no higher than that professed by the majority of the French nation. During the sitting of the Chambers, in August of the same year, M. Vissot proposed that the ministers of the Israelitic religion should, in proportion to the numbers of their congregations, receive salaries from the State in the same proportion as was paid to the ministers of the different sects of the Christian religion. The proposition was strongly supported, especially by M. Berryer, who spoke with great eloquence. The laws presented by the government proposed that the ministers of the Christian creeds alone should be supported by the State. M. de Rambuteau maintained that the word "alone" ought to be suppressed, so that the Israelitic ministers might receive an allowance from the State. The amendment was carried by a large majority, and from that date to the present the Israelites of Paris have been on an equal footing with the members of other religious creeds.

Let us now cast a rapid glance at the state of the Jewish community of Paris in the present day, as compared with that of their ancestors prior to the French Revolution. Formerly every road to celebrity or honor was closed to them. Commercial and financial transactions were almost alone open to them. If not considered as enemies, they were at least regarded as strangers. Almost always in servitude or barely tolerated, it seemed impossible for the Jews to rise above the state of degradation which unjust laws had imposed on them. If, during the many centuries of their persecution, a Jew occasionally attained celebrity in literature or science, and especially in medicine, it arose solely from his own intrinsic merit and indefatigable exertions, and not from any encouragement or protection he received from the State or from the Christian community at large.

After their emancipation, however, the Israelitic community rapidly rose, especially distinguishing themselves in the learned professions, all of which were now open to them. In the present day the Jewish people hold a very important position in Parisian society. The names of many of them are not only known and spoken of with respect by the Parisians, but by the whole civilized world. In the financial and commercial departments, the names of Rothschild, Emile and Isaac Pereire, Soler, Mirès, Millard, Salver, Norzy, and Rodière are known to all. It has often been said that the Jews of Paris are one of the most powerful political bodies in Europe, holding in their hands as they do the purse-strings of France. Besides those named, there are bankers of the Jewish persuasion in Paris, and many of the principal men on the exchange also belong to that faith. In the legislative bodies are to be found the names of Leopold Javal and Koenigswarter. In the Institute are those of MM. Franck, Manck, and Halévy. In the arts, sciences, and literature, they have made themselves equally remarkable, as well as in the army and civil service. Anspach, the councillor of the court of Paris, is a Jew; as are also Alcan, Professeur au Conservatoire des Arts et Metiers; Maurice Meyer, inspector of schools, and professor of the German language at the Ecole Polytechnique; Achille Fould, whose name is a household word among us; the advocate Cremieux, and many others. In music they are also well represented, as the names of Meyerbeer, Offenbach, Seligman, and Jules Cohen prove. In the fine arts there are the names Adam Solomon and Ullman. In literature the Jews have many distinguished members. They maintain among themselves two periodicals conducted with great ability—one the *Univers Israélite*, a magazine established to support the conservative principles of the Jewish religion, which is under the editorship of M. B. Bleck; the other is a monthly publication, the *Archives Israélites*, the editor of which, the celebrated M. Isaac Cohen, is a gentleman whose literary abilities are well known, not only in France, but throughout Europe. Both these publications are far above the above average merit, and only require to be less sectarian in their views to take the high position their literary merits entitle them to. Among the principal celebrities of the French stage are Mademoiselles Judith, Fix, Fereira, Vertheimer, and the Rachel family.

But it is in medicine especially that the Jews of Paris at the present day have obtained their principal celebrity. The two sciences of music and medicine appear to have been always greatly to the Jewish taste. In the dark ages, and during the time when the prejudices against the Jews were at their highest, no inconsiderable portion of the protection they occasionally received arose from their skill in these two sciences. Notwithstanding the degraded state in which they lived, and the gross ignorance of the vast majority of their members, they seem to have acquired a reputation for great skill in the healing art, possibly much greater than they deserved. But even here the bigoted clergy of the Roman Catholic Church, jealous of the superior skill of the Jews (for the ecclesiastical orders in those days practiced medicine), were their opponents, and attempted to prove that the greater success which attended their practice arose from sorcery and magic, and they denounced in the strongest terms all those who applied to them for assistance. Still, the public at large seemed hard to convince, preferring, it would seem, to judge of the tree by its fruit, and they continued to apply to the Jewish medical practitioners for advice instead of the Christian. In the reign of King John II. of France the Jews seem to have held almost the whole of the medical practice of Paris in their own hands. Their reputation for great skill, however, was not without its disadvantages, and it opened the road for a vast amount of abuse. While the more learned Jews doubtless deserved the reputation they had attained, the more ignorant among them gained a large profit by imposing upon the credulous, and selling at a high price a variety of nostrums, whose chief merit was that from their simple nature, they could not do much harm. To such a height was the abuse carried, that in 1362 a law was passed prohibiting a Jew, under severe fine and imprisonment, from the practice of medicine, unless he could prove that he had been regularly educated for the profession. This in itself was commendable enough; but the law also contained an order of a somewhat degrading description—that each Jewish physician should wear on his dress a particular mark to distinguish him from Christian practitioners. Whether the regulation occasioned any pecuniary loss to the Jewish profession, it would be difficult to say, possibly from the fact of its making them better known, it might have tended to their profit. So favor-

able a study is medicine among the Parisian Jews of the present day, that proportionate numbers being taken into consideration, there are ten Jewish doctors in the French army to one Christian. M. Michael Levy, the talented physician-in-chief of the French army, is of the Jewish religion.

The Paris Jews are divided into two branches or sects, each having their own synagogue, that of the German rite being in the Rue Notre Dame de Nazareth; that of the Portuguese in the Rue Lamartine. Although the two sects maintain their particular designations, not the slightest difference exists between them in a theological point of view, their distinctive peculiarities being in the pronunciation of the words used in their prayers. In Paris the two sects appear to have been always on the most friendly and fraternal footing. It was not so in London formerly. Some thirty or forty years since the bitterest animosity seems to have existed between the Portuguese and German synagogues here; and a marriage between two members of the different synagogues was looked upon by both parties in the light of a family catastrophe. In London, however, in the present day all differences have been done away with, and the members of the Portuguese and German synagogues are now on as amicable terms as their co-religionists in the French capital.

But while in Paris the Jews are divided into only two synagogues, in London we have three the third being called the Western Synagogue of the British Jews. Their present place of worship is in Margaret Street, Cavendish Square. In a theological point of view, a vast difference exists between them and these of the Portuguese and German rites. The latter hold not only to the Bible, but to the Talmud and Mishna also, apparently holding the laws of the two latter works in almost as much reverence as the Bible itself. The Western Synagogue of British Jews has now thrown off the Talmud and Mishna, except those expressly bearing on their present moral and physical condition. In fact, the division between them and the orthodox synagogues is scarcely less abrupt than that which, at the Reformation, occurred between the Protestant and Roman Catholic Churches. The former have thrown aside the writings of the fathers, and rely on the Scriptures pure and simple; while the Jews of the Western Synagogue have kept to the laws of Moses, as published in the Bible, and have cast aside as obsolete the laws of the Talmud and Mishna, unless it can be proved that they may be beneficially applied to the present exigencies of society. Although in London this new Jewish sect has increased rapidly during the last few years, in Paris no attempt has been made to follow their example, and this is the more remarkable, as in general the French Jews seem to be as liberal as the Jews in London. At the same time it must be admitted that the Western Synagogue of British Jews is always spoken of by their French co-religionists in terms of great respect.

The Jewish community in the whole of France numbers about 73,000 souls, of whom some 28,000 or 30,000 reside in Paris. As a body, the Parisian Jews are fully as well as organized as those of London, and are as charitable and as strongly attached to their religion.

Though there are fewer Jews in Paris than in London, yet it must not be imagined that there is any lack of Jewish power in Paris. The proportion they bear to the rich is even greater than among the Christian communities in the same city. In Paris, as in London, the great majority of the Jewish poor are of foreign origin. Among the French-born Jews the number of poor is comparatively small. Perhaps one of the reasons why the number of the Jewish poor of Paris is kept comparatively lower than in London is that the steamboats offer greater facilities to the Dutch, Hamburg, and Polish synagogues for transporting the poor of their congregations to London at a trifling expense, while the land journey to Paris is far more costly. If, however, the sum spent by the Jews of Paris is less than that spent by those of London in direct acts of charity, certainly their contributions towards the maintenance of their religion is comparatively as great, as the following fact will tend to show—a fact so extraordinary that we should hardly have ventured to quote it had we not from personal inquiry made ourselves fully assured of its truth. To understand its bearing better, however, we must remind the reader that the whole Jewish population of Paris does not amount to 30,000 souls, a large majority of whom are poor.

As we have stated, the Jews in Paris have two synagogues—one for the Archænsin, or German rite, the other for the Sephardim, or Portuguese rite. These two buildings have long been found inconveniently small, and the Consistory which has the management of the Jewish ecclesiastical affairs in Paris resolved on building two others of a larger size. The Jewish religion being recognised by the French laws, an application was made to the Government by the Consistory for funds to assist them in their enterprise. Considerable delay appears to have taken place before they received an answer, and it was suspected that very powerful interest was being used against them. They had been in error, however, for the answer at last arrived, expressing the willingness of the Government to advance a million of francs (£40,000 English) towards the erection of the proposed synagogues. The Jews, though grateful for the concession, next applied to the municipality to assist them with a further sum. This application was also successful, and the municipality accorded them £40,000 more, at the same time informing the Consistory that as they expected the two new temples to be of as magnificent a style of architecture as other national buildings in Paris, the Jews themselves must also contribute towards their erection. The suggestion was heartily acted on, and in a short time they raised among themselves the sum of £30,000 to be added to the £30,000 already subscribed by the Government and municipality. They have now in hand the enormous amount of £160,000; and they determine the synagogues shall be (to use their own expression) of a style consistent with the honor and reverence they ought to show towards the Deity and the simplicity of the Mosaic religious laws. Assuming the Jewish population of Paris, including rich and poor, women and children, to be, as we have already said, under 30,000, the contributions from their own private resources must have averaged some £2 13s. per head.

Perhaps one of the most remarkable features in the charity of the Jews is its generality. We have before us the list of the Jewish subscribers to the Paris charities, and out of the comparative small number of their nation in that city we find that no fewer than 1,800 names in the list, or about one in fifteen of their gross population. If a similar proportion could be found in the list of our London Christian charities, our Poor Laws would be little needed.

[TO BE CONTINUED.]

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## The Hebrew.

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## Die Judengasse zu Frankfurt a. M.

(Fortsetzung.)

Es war natürlich, daß die Juden ebenso, wie die Mitglieder einer Jüdischen Gemeinde, bei jeder ihrer Sitten und ihrer Religion sogar einen Grund mehr dafür, aber von einem Zwang war keine Rede; Juden wohnten außerhalb des Judenquartiers, Christen innerhalb desselben. Dasselbe nahm die Straße zwischen der Brücke und dem Markte ein, lag also im Mittelpunkt der Gasse.

Es ist vorher erwähnt worden, daß 1391 zum letzten Male ein Jude als Bürger bezeichnet wird. Schon 1372 zum ersten Male, dann 1375 und 1379 kommt im Rechnungsbuch der Juden die Anmerkung vor, daß ein Jude nur auf eine bestimmte Zeit angenommen worden.

Dies war der Anfang der Reaktion, welche seitlich sehr allmählich, gegen die gleichberechtigte bürgerliche Stellung der Juden im Mittelalter eintrat. Zwar wurde die erste Stütze von 1404 und auch die zweite von 1407 noch auf dem Wege des Vertrages zu Stande gebracht, und als 1410 die Kurfürsten zur Wahl eines neuen Königs zwitwärtig nach Frankfurt zogen und der Rath die Aufhebung der Festungswerke für nöthig hielt, wandte er sich bittend an die Juden um eine Beistellung, aber schon 1433 wurde den Juden verboten, zu einer anderen Zeit als zwischen dem 28. Oktober und 25. November Rindfleisch zu kaufen; die andere Zeit sollten sie sich mit Kälbern, Hammeln und Lämmern bescheiden. Um die Mitte des fünfzehnten Jahrhunderts klagten sie bereits, daß sie auf den Straßen durch Schmähsprüche, Wärfen und Schläge mißhandelt würden, und zwar nicht blos von Seiten der Jugend, sondern auch durch ältere Leute. 1460 zwang man sie, ihre jetzigen Wohnungen zu räumen, und sich in eine enge finstere Gasse einzufügen zu lassen, welche am äußersten Ende der Stadt lag, und von ihnen Neu-Regenbogen genannt wurde. In der Vörschrift gegen diese Verfolgung nennen sie sich bereits arme elende Hinterlassene.

Die Verfolgung, gegen welche die obige Bittschrift, wenn gleich vergebens, Einwendungen erhob, war das Resultat eines Zusammenstoßes von Papst und Kaiser, welchem der Rath lange widerstanden hatte. Die Ungläubigen sollten vom Heiligthum (aus der Nähe der der Domkirche) weggeschafft werden, damit nicht der Gottesdienst bei gemeiner Kirche mannigfaltig betrübt und geschwächt werde. Endlich sollten die Bestimmungen so vieler Kirchensammlungen, insbesondere die auf der Provinzialsynode von Mainz 1462 eingeführte Bestimmung, daß die Juden durch eine ausgezeichnete Kleidung sich von den Christen unterscheiden sollten, durchgeführt werden; der Cardinal Nicolaus von Brunn forderte bei Strafe des Bannes den Rath auf, durch Geldstrafen vom Besten der Kirche bei seinen Juden die Durchführung dieses Gebotes zu erzwingen. Erst unter Karl VI. wurden durch kaiserlichen Befehl die Juden von diesem lästigen Brauch befreit. Papst Pius II. (1458 — 64), welcher durch öftere Anwesenheit in Frankfurt die Verhältnisse kennen gelernt hatte, erzwang diese Verfolgung, obgleich die Juden alle vernünftigerweise zu verlangenden Zugeständnissen anderten. In einer finsternen, nur 16 Fuß breiten, von hohen Häusern eingefassten in wüster Gegend, zwischen den Stadtmauern gelegenen an beiden Enden mit Thoren verschlossenen Straße nahmen sie zu Johannes 1492 ihre Wohnung. Erst 1580 wurde ihnen eine dritte, städtische Ausfahrt am sogenannten Juden-Brückchen gestattet, weil sie in der Gasse selbst keinen Wagen wenden konnten. Anfangs wurde auf Kosten der Stadt gebaut, als aber die Ausgaben 6289 Goldgulden angewachsen waren, beschloß man sich anders. Die Juden, die von nun an die Baufkosten trugen, zahlten zuerst einen Hauszins, der allmählich in Grundzins überging. Es wurde ernstlich verboten, den neuen Anfeindern nachzuschimpfen oder sie gar mit Schlägen zu mißhandeln. Trotz dieses Verbotes hielten es die Juden für sicherer, sich durch Geldabgaben zu sichern. Aus diesen Zeiten schreibt sich der Brauch, daß die Juden, wenn ein Brunnen gereinigt wurde, einen halben Gulden bezahlen zu sammeln für die Gefassungen des Reivers, damit sie nicht den Brunnenstich den vorübergehenden Juden auf die Kleider warfen, und das sogenannte Juden-Reu-Jahr, ein Kronenthaler, welcher bis in unser Jahrhundert hinein an die Quartier-Schullehrer gezahlt wurde, damit sie ihren Jünglingen das Beschlüpfen der Juden verwehren, kam bis 1847 durch Vermittelung des Geheimraths der Wittwen- und Waisenkasse der protestantischen Volksschullehrer zu.

Aber dieselbe Obrigkeit, welche die Juden zu schämen suchte, ließ um die gleiche Zeit unter dem Thorbogen des Frankfurter Brückenthurms, an einem Orte des stärksten Verkehrs, ein Schandgemälde für 6 Goldgulden malen, welches noch 1702 auf städtische Kosten erneuert wurde, obgleich schon 1679 die Juden für dessen Beseitigung ein ansehnliches Geld geboten hatten. 1498 wurde die Judengemeinde in Frankfurt durch die aus Nürnberg vertriebenen Juden vermehrt; 1536 waren 58, 1611 aber 456 Familien zur Städtigkeit eingeschrieben. Die Judengemeinde, welche zuerst 1613 und 1614 unbefugter Weise aus den einzelnen Verordnungen zusammengefügelt und von Johannes Sauer gedruckt wurde, enthielt zu Ende des 16. Jahrhunderts im Wesentlichen folgende Bestimmungen: Will ein Jude die Städtigkeit aufgeben, so muß er der Bürgermeister Erlaubnis haben, der Rath aber kann ihm aufgeben nach Guldankeln. Die Juden sollen nämlich sämmtlich ihre Hüden, den runden golden Ring, unverändert auf ihren Kleidern tragen; mit den

Kappen sollen sie versehen bleiben gegen 250 fl. die sie jährlich auf der Rechen, und gegen 40 fl. die sie monatlich an die Bürgermeister entrichten. Doch sollen sie außer der Gasse nur graue oder schwarze Hüde und keine Barotte tragen. Zur Nachtzeit, wie an Sonn- und Festtagen sollen sie in der Gasse bleiben. Wenn der Rath versammelt ist, sollen sie den Römern weichen, sie hätten denn eigene Sachen vorzutragen. Auf öffentlichen Plätzen sollen sie weder Tag noch bei Nacht umhergehen. Müssen sie sich ihrer Nahrung wegen in der Stadt blicken lassen, so dürfen ihrer nicht mehr als zwei beifammen gehen, und jeder soll sich fördern, den Christen wieder aus dem Weg zu kommen, bei Strafe eines halben Guldens für jede Uebertretung. Welche aber kein Gewerbe auf der Straße haben — als Lehrer und Schüler — die sollen sich ganz einhalten, bei Strafe. In ihren Häusern soll Stille herrschen, kein Geschrei sollen sie aufkommen lassen und mit den Jüngern zur rechten Zeit schlafen gehen. Wer von ihnen an Sonn- und Festtagen ausgehen muß, soll bei den Bürgermeistern um Erlaubnis bitten. An solchen Tagen sollen sie nicht handeln und leihen; doch auch ihrerseits nicht am Sabbath von Anderen oder Schul angeprochen oder eingezogen werden. Es wird ihnen bei zehn Gulden Strafe verboten, Aramen oder anderes Gefäß christlichen Glaubens zu halten; wer den Frevel anbringt, erhält zwei Gulden von der Buße, das Gefäß wird zur Strafe in den Thurm gelegt. Auch welcher Jude sich in oder außerhalb der Stadt einen „Frankfurter Bürger“ zu nennen wagt, soll 3 fl. Strafe bezahlen. Der Baummeister (jüdische Gemeindevorsteher) sollen fleißig die Gasse reinigen lassen, oder für jede Verunreinigung einen Gulden aus ihren Ecken bezahlen; ihre Häuser sollen sie im Bau erhalten oder aus ihnen vertrieben werden. Keinen Bau groß oder klein, dürfen sie aufrichten, ohne der Rechenmeister Bewilligung. Der Feuergefähr wegen sollen sie nicht höher als drei Stockwerke bauen. Gehen ihre Fenster in die Gärten der Bürger, so dürfen sie den Bürger mit Einlagen nicht beschwerlich fallen: In ihrer Schule müssen 250 Feuerreimer bereit sein. Gehen sie zum Gottesdienst, so müssen sie vorher ihre Häuser verschließen. Auf dem Markte sollen sich die Juden beschreiben lassen, keinen Christen in den Kauf fallen, nichts mit den Händen betasten. Welcher Jude sich verheirathet, soll eine Messingröhre zu den Brunnen oder auf den Stadtbau geben. Händelsfähige sollen als Abzeichen die Kappen tragen, von welchen die übrigen gegen Geldzahlung befreit sind. Endlich sollen diese Artikel jährlich einmal gegen die Gebühr in der Schule verlesen und eingeschrieben werden. Wer ohne erhebliche Ursache von dieser Feiertagspflicht wegleibt, soll 20 Gulden zur Strafe geben und die Städtigkeit einbüßen. — 1793 wurden diese Bestimmungen verschärft, wer an Sonn- oder Festtagen auf die Post, zum Art. 2. u. 3. gehen wollte, mußte von der Judengasse aus, einen bestimmten Weg einschlagen; das Verbot, die öffentlichen Spaziergänge vor der Stadt zu betreten, kam noch 1769 hinzu.

(Fortsetzung folgt.)

Bukarest, 19. April. — Man schreibt von hier: Seit einigen Tagen herrscht in Folge des bekannten Urtheils der Geschworenen zu Buzen unter der israelitischen Bevölkerung in ganz Rumänien große Aufregung, Furcht und Verwirrung. Die rumänische Bevölkerung ist für die Institution der Geschworenenrichterei noch ganz und gar nicht reif, weil sie im Allgemeinen noch keinen Begriff von den heiligen Pflichten eines Geschworenenrichters hat, sondern der entsetzlichen Ansicht halbt, daß die Wahl zum Geschworenen für den Gewählten nur eine gute Gelegenheit sei, sich zu bereichern oder seinem persönlichen Rache Befriedigung zu verschaffen. Die meisten der rumänischen Geschworenen sind überhaupt nicht fähig oder nehmen sich nicht die Mühe, den Gang einer gerichtlichen Untersuchung zu folgen, und so wurden denn auch die vor Gericht gestellten sechs Juden verurtheilt, nicht weil sie ein Verbrechen begangen, sondern weil sie Juden sind.

Nach denselben Prinzipien, richtiger nach demselben Mangel an Prinzipien, wurden nach dem Geschworenenurtheil in Buzen die 29 Angeklagten freigesprochen, die bei den letzten Judenverfolgungen, geraubt und geplündert hatten — weil sie die Verbrechen ja nur an Juden begangen. Diese eigenthümliche Art der Gerechtigkeitsspiege mußte natürlich bei den in Rumänien lebenden Juden Furcht und Verwirrung vor neuen Gewaltthaten hervorgerufen; im Ausland aber wird sie einen Schrei der Entrüstung hervorgerufen, es ist kaum anzunehmen, daß die europäischen Mächte sich auch diesmal mit leeren Versprechungen und Ausflüchten beschuldigen lassen. Vielleicht dürfte es ihre Pflicht sein, einen längeren, aber stets vernünftigen Schluß zu ziehen. Die in Bukarest residirenden Consuln der Mächte haben der rumänischen Regierung bereits eine gemeinsame Note zugefandt, in welcher sie dieselbe auf die Folgen einer so erbärmlichen Justiz aufmerksam machen und ihr die Verantwortlichkeit dafür zuschieben.

Aus Krakau wird der „Wiener Deutschen Zeitung“ Folgendes geschrieben: Vor einigen Tagen kam ein 16-jähriges, jüdisches Mädchen, die Tochter von sehr frommen Eltern, in das Krakauer Kloster und verlangte getauft zu werden. Der Vater hatte sie an demselben Tage wegen Wüßthum geschlagen, weshalb sie aus Rache ihrem Glauben abtrünnig werden wollte. Die Eltern ließen ihr ins Kloster nach, die Mutter aber weinte und fiel sogar ihrer Tochter zu den Füßen, damit sie doch diesen Plan aufgeben sollte; allein Alles nützte nichts, das Mädchen blieb bei seinem Vorhaben. Da kam der Klostergeistliche und richtete an das jüdische Mädchen folgende Anrede: „Sie wollen ja nicht aus religiöser Ueberzeugung Christin werden, sondern nur aus Rache gegen ihre Eltern und weil sie vielleicht glauben, daß Sie als Christin ohne Arbeiten zu müssen, in Hülle und Fülle leben werden! Bedenken Sie, daß Sie dann ohne Eltern und Verwandte in der Welt stehen werden!...“ Raum hatte der Geistliche seine Worte ausgesprochen, da brach das Mädchen gleich in lautes Weinen aus und verlangte augenblicklich nach Hause zu gehen. Wahrlich ein seltener Zug von einem polnischen Weibchen!

West. — In dem Lande des Fürsten Karl von Rumänien sind die Judenverfolgungen noch immer nicht aus der Mode gekommen; im Gegentheil sie gehören dort noch wie vor zu den beliebtesten, christlichen Gesellschaftsspielen. So oft eine der üblichen Judenverfolgungen arrangirt wird, erheben sich unzählige Stimmen, die aber keine anderen Erfolge haben, als daß sie nach fünf bis sechs Monaten Gelegenheiten finden, neuerdings gegen die rumänische Intoleranz erschallen zu dürfen. Ein Protest aber, wie er nicht wirksamer gedacht werden kann, ist dieser Tage — wie man uns mittheilt — von Pest aus nach Bukarest abgegangen, der Protest eines Rüstlers, der Jude ist. Kapellmeister Sulzer, ein Sohn des Wiener Obercantors, weilt jetzt hier als Kapellmeister der italienischen Operngesellschaft. Fürst Karl ernannte vor längerer Zeit Herrn Sulzer zum Hofkapellmeister mit einem Jahresgehalte von 150 Dufaten; nun aber fandte Herr Sulzer das Ernennungsdecret zurück, retournirte die ersten 150 Dufaten, die er bezogen, und erklärte, von einem Fürsten, der der seine (Sulzers) Glaubensgenossen nicht besser zu schätzen wisse, könne er keine Titel und Geschenke annehmen.

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# The Hebrew.

FRIDAY, JUNE 7, (5632) 1872.

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## 15 [5632]

שבת.....Wednesday, June 12, 13  
יום ראשון.....Saturday, Sunday, July 6, 7  
יום שני.....Tuesday, July 23  
יום שלישי.....Monday, August 5  
יום רביעי.....Tuesday, August 13  
יום חמישי.....Monday, August 19  
יום שישי.....Tuesday, Wednesday, Sept. 3, 4

## שבת PENTECOST—THE ANNIVERSARY OF DIVINE REVELATION.

The feast of Pentecost is with us, as it were, a favorite festival, in the celebration of which our people seem particularly to delight. The beautiful season in which it occurs, as well as the very interesting cause which gave rise to its institution seems to contribute towards rendering it a most delightful holiday. The scenes of nature exert great influence in disposing our mind and feelings, and attuning our thoughts; and when beholding the beauties of nature, the earth dressed in its garb of verdure, overhung by a clear sky with its radiant luminary; when the heavens declare the glory of God, and the firmament shows his handiwork, we are invited to join in the anthem of praise and our emotions naturally rise to adore "the great first cause" for his power and wisdom, and thank him for his goodness in providing with paternal care both for our bodily wants and our spiritual enlightenment and welfare. To the combined exercise of the Creator's wisdom and mercy, enlightened reason refers not only the original production of the materials of which the visible world is composed, but, also, his subsequent operations in regulating the affairs of his creatures, and we cannot more properly celebrate the anniversary day of divine revelation than by contemplating on the high value of the inestimable gift bestowed upon us in the communication of his laws and will to mankind.

To appreciate duly the importance and utility of a divine revelation, we have only to think of that gross ignorance and idolatry in which the human race were involved before they enjoyed the advantages of a religion communicated by God himself. Previous to the diffusion of its precious light, their condition was truly deplorable, and they are justly represented as then "dwelling in darkness and the shadow of death." Even in the better days of Greece, when the sun of science shone so bright, and, according to the description of some historians, had reached the meridian of its glory, melancholy was the state of man in regard to religious knowledge. Even then he was the abject slave of a debased superstition. Under the boasted reign of philosophy, ceremonies, the most flagitious and impure disgraced both polished Athens and imperial Rome. Even in these celebrated seats of learning, an absurd mythology had multiplied the number of their deities to a degree almost incredible; deities whose characters were tarnished with moral turpitude and whose deluded worshippers, as might naturally be expected, were no less polluted with atrocious crimes. Indeed, that false system of religion which they had embraced required no internal purity to appease their offended gods, no sanctity of conduct to avert their wrath; it prescribed neither sentiments of penitence, nor purposes of amendment.

Several enormities, no doubt, were prevented or suppressed by the wisdom and the vigorous enforcement of some excellent institutions, but still many scandalous practices and odious vices continued to prevail. External rites, the most frivolous and absurd, which fully or partially suggested to a blind, timorous credulity, were often performed at the expense of morality. Reason, illuminated by no ray of divine revelation, was ready to err in every thought; virtue directed by no infallible guide, frequently departed from the path of rectitude. But that revelation which the Father of the Universe was pleased to grant to a wandering and perplexed world, produced in their condition a blessed change.

Truly says the Psalmist, "The law of the Lord is perfect, converting the soul," as its general tendency is to touch the conscience as well as the understanding, and regulates every movement of the heart. While it is well calculated to direct and control the outward conduct of man in every condition and station of life, it is no less adapted to purify those internal principles from which all our actions flow. Extending to the most secret thoughts, it produces sanctity of life, and co-operating with other causes, becomes a most powerful mean of our moral improvement. Exerting its salutary influence through the whole course of our pilgrimage, and conducts us in the path of duty to reach in safety our eternal abode. But banish that influence, and the sordid gratification of illegitimate appetite, fraud, injustice, inveterate rancor, and brutal ferocity, in short, crimes of every description, would more generally abound. Though its operations may be less visible in one state of civil society than in another, it counteracts much human degeneracy, and checks the progress of vice. By the blessings of divine revelation all mankind have been benefited, by receiving more just conceptions of the divine attributes, and being taught to worship God in a true spirit, abolishing superstitious rites too numerous and extravagant to be mentioned,

and exterminating from the greatest part of the world the most degrading idolatry.

With all the light that reason and philosophy could impart to the sages of antiquity great uncertainty was mingled, and their speculations could never lead them beyond the limits of conjecture. But "the testimony of the Lord is sure," its veracity is undoubted and its evidence is incontrovertible. The researches of the most learned men have contributed to establish the facts recorded in Scripture, and a similar result may always be anticipated when their attention is directed to those parts of revealed religion which are legitimate subjects of human investigation; for the progress of science and literature has uniformly proven favorable to the authenticity of those writings which we believe to be inspired. Hence skepticism is arrested in its course, as the boundaries of knowledge are enlarged; and though modern infidels may collect the objections of ages, and prosecute the most rigorous examination, even till inquiry is presumptuous, they cannot boast of any decisive triumph over the established principles of religion. Science now rolls like a mighty river through the civilized world, but the truths of revelation have not been injured, but more confirmed by it. Moreover, we have the most unexceptionable attestation, transmitted from the respective periods when the inspired authors lived and labored, that they really composed those sacred books which are ascribed to them. Their genuineness rests precisely on the same species of evidence employed to establish the authenticity of any other literary production given to the world in a distant age. But the authority of a whole nation respecting the sacred authors must be received as completely decisive. In fact, the very opposition of infidels has proved, ultimately, favorable to the course of revealed religion, for, in consequence of that opposition many have been induced to abandon untenable ground, and betake themselves to those strongholds which no further attacks can force them to relinquish. From the vile retreats of fanaticism and superstition, they who sincerely seek after truth may be driven, but in the venerable fortresses of reason and philosophy they are inviolable.

Every intelligent and good Israelite will, therefore, admit the utility and importance of the sacred Scriptures and declare, without hesitation, that they enlighten the understanding, infuse comfort in the day of affliction, and against the inroads of iniquity are the most powerful bulwark.

**HEBREW ORPHAN ASYLUM.**—A meeting of the members of the Pacific Hebrew Orphan Asylum and Home Society was held Monday last, in the vestry of the Temple Emanuel, on Sutter street, President Isaac Wormser in the Chair. The President stated that the Board of Trustees had concluded to purchase a tract of land, consisting of 11,55-100 acres, for the sum of \$22,000. The property is bounded by Mission street, on the Old County road, Lisbon street, Silver avenue, Paris and London streets, adjoining the Excelsior Homestead, and is known as Charley Shear's Five-Mile House property. On motion, the action of the Board of Trustees was ratified, and they were authorized to purchase the property. The Society has at the present time a large number of orphans under its charge, who are cared for in private families. It is the intention of the Trustees, however, to lease a building, within the next ninety days, so that the orphans may be taken care of all under one roof.

**ELECTION.**—At a regular meeting of Chebra Brith Shalom Society, held on Sunday last, the following named officers were duly elected for the ensuing year: President, M. G. Harris; Vice President, H. Louis; Secretary, Louis Licht, (re-elected); Treasurer, Julius Witt, (re-elected). Trustees—A. P. Craner, R. S. Calish, S. Polack, Julius Israel. Messenger, Morris Louis; Physician, John M. Willey; Druggist, E. Abrahamsen.

The Congregation Beth Israel filed its certificate of incorporation in the office of the County Clerk, with Louis Levin, S. Goldman, Abraham Livingston, Charles Hess, D. Davis, M. Silver, L. Ehrlich, N. S. Friedberg and J. N. Kalisher as Trustees for the first six months.

**THE SABBATH AND THE JEWS.**—We boldly assert that the only people who observe the historic Sabbath are the Jews. The Saturday is the Sabbath. Any of our readers who desire to pursue this point may be referred to no less an authority than the Oxonian Hampton Lectures for 1860, the accomplished Dr. Hesse being the lecturer. That eminent man has conclusively shown that Sunday, or the Lord's Day, is a commemorative ecclesiastical ordinance, only it is nothing more. The Sabbath, let us recollect, was made for man, not man for the Sabbath; and at least the same notion ought to obtain concerning our Sunday. Our bigots of the Stiggins' order are usually fanatical in proportion to their ignorance; and they would, we dare say, be surprised to hear that until the time of Constantine the Great (in the year 321) Sunday was, apart from the proper exercises of devotion, treated just as other days for either work or diversion. This ought to settle the matter. The Roman, Greek, and Anglican churches, the lineal representatives of what some call orthodoxy, inculcated precisely the same thing; and indeed the pious Sunday was wholly unknown till invented by fraud in the seventeenth century, by the inhuman, dark and clouded bigots who then pressed Paritism. The epithet has since become a convenient synonym for all that is gloomy, morose, unthoughtful, and inhumanly dogmatical; and to exume their bones is hardly necessary now. Every sensible man (it is surely hardly an exaggeration to assert it) will see that in our large towns an occasional Sunday outing is as necessary as Sunday devotion, and therefore in a manner equally justifiable. —London Weekly Dispatch.

## THE SETTLEMENT OF THE JEWS IN NORTH AMERICA.

BY CHARLES F. DALY, L. L. D.

### [CONTINUED.]

The persecuted Quakers had full refuge there and the Commissioners of the United Colonies remonstrated with the President of that colony for protecting this troublesome sect. The answer given this remonstrance was that "persecution only tended to increase sects," and that they had no law in Rhode Island "for preventing any one from declaring by words, their mind or understanding concerning the ways or the things of God," one of the noblest expositions ever given of religious freedom. From these circumstances and the proximity of Rhode Island, I infer, that some of the Jewish emigrants left New Amsterdam and settled in Newport, between the years 1655 and 1657, and that they were afterwards joined by others who came directly from Curacao. There were at that time vessels trading between Curacao and New Amsterdam; and as the scheme for a Jewish colony at the former place had, after two years of time, proved abortive, and the affairs of the island were otherwise not prosperous, the probability is that some of the Jews, who had gone out there, left, and coming as they naturally would, on the return passage to New Amsterdam, and being there informed of the advantages presented by Rhode Island, that they joined their co-religionists in that colony, and with these previously there became the nucleus of the wealthy and influential Jewish community, which continued to expand and flourish in Newport until some time after the American revolution.

Of the Jews who remained in New York, then called New Amsterdam, the most prominent or leading man appears to have been Abraham D'Lucena, as his name generally appears first in the several applications made in behalf of himself and his brethren to Stuyvesant's government. In July, 1655, he applied with several others for a burying ground, but the request was rudely refused, the reply being "that there was no need for it yet." Death, however, says O'Callaghan, soon removed this excuse, and on the 14th of July, 1656, a lot was granted to them on the outside of the city "for a place of interment." The exact place outside the city, where the first burial place of the Jewish race in North America was, has not been positively ascertained. It is my impression, however, for reasons that will be stated hereafter, that it was on the side of a ridge of elevated ground, near the southerly side of the present site of Oliver street, west of Madison and near Henry street.

At the period 1655, the position of the city was perilous. It was exposed to attacks from Spanish cruisers or pirates, and to assaults from the Indians, who had been badly treated by the Dutch Governors and were their enemies. The encroachments of the English moreover in Long Island and Winchester was the subject of constant anxiety, England never having conceded the right of the Dutch to settle New Netherlands, and there was an apprehension of what afterwards occurred, the capture of the place by the English. This being the state of things, all the male inhabitants, capable of bearing arms, were enrolled in what was called the Burger Guard; for the protection and defence of the city, and a watch was kept up night and day with the steadiness and vigilance of a beleaguered town. A few months after the arrival of these Jewish emigrants, the question arose whether the adult males among them should be incorporated in the Burger Guard; the officers of the guard submitting the question to the Governor and council. It was duly deliberated upon, and an ordinance was passed, which, after reciting the unwillingness "of the mass of the citizens" to be fellow-soldiers "of the aforesaid nation," or watch in the same guard-house, and the fact that the Jews in Holland did not serve in the trainbands of the cities, but paid a compensation for their exemption, therefrom, declared that they should be exempt from this military service, and that for such exemption each male person between the ages of 16 and 60 should pay a monthly contribution of sixty stivers. This was not absolute, and accordingly two of them, Jacob Barsimson and Asser Levy, petitioned to be allowed to stand guard like the other burghers, or to be relieved from the tax imposed upon their nation, which was refused by the Governor and council with the curt addition, that "they might go elsewhere if they liked." Neither of them, however, had any such disposition, for Barsimson's name appears subsequently as a litigant in the courts, and Asser Levy, who was a butcher, became afterwards a prominent man in the colony, and was distinguished from the beginning for the pertinacity with which he insisted upon the rights of himself and his brethren.

In December of the same year, 1655, one of their number, Salvador D'Andrada, who was also a merchant, purchased at auction a house and lot in the city, but when he came to pay the purchase money, an objection was raised as to his right to acquire and hold real estate. He, accordingly, petitioned the governor and council, praying that he might be allowed to take a deed, being ready to pay the purchase money. His application was refused, says the record, "pregnant reasons." The owner then petitioned that he might be allowed to convey his house and lot to D'Andrada, or, if not, that the governor and council would take it in virtue of their right of pre-emption, and pay the price. But this was also refused, the sale was declared to be void, and the property was afterwards sold to another person.

Abm. D. Lucena, then, together with four of his brethren, presented March 16, 1656, a formal petition, setting forth that they and their co-religionists were assessed the same as other citizens, and asking that they should have in common with others the same right to trade and to hold real estate, according to the act of the Amsterdam directors of July 15th, 1655. They were not only assessed with the other tax-paying inhabitants, but, as appears from the record, very heavily, at least those mentioned in the petition. In the preceding year, 1655, a tax was imposed to defray the cost of erecting the outer defence, or city wall, from which the present Wall street takes its name. For this these five petitioners were assessed each 1,000 florins, being the same amount imposed upon the wealthiest of the citizens, and two-thirds of the amount assessed upon the Governor, as the representative of the company, showing that they were either among the wealthiest of the inhabitants, or they were very unequally taxed.

Abm. D'Lucena, then and for many years afterward a merchant in the City, together with several of his brethren, put goods on board a ship bound for the Delaware River, claiming that under the act of the Amsterdam Chamber of July 15th, 1655, they had a general right to trade, and on the 29th November, 1655, they petitioned the Governor that they might have the right to trade to the Delaware (the South River) and to Albany (Fort Orange). The privilege to trade as requested was refused, but they were allowed to forward the goods they had shipped, with the understanding, however, that it was not to be taken as a precedent and their application was referred "to Fatherland," that is, to the Directors of the West India Company, or the portion of them known as the Amsterdam Chamber.

The constant hostility of Stuyvesant, and his persistent efforts to deprive them of what they would have enjoyed in Holland, was in itself a cause for inducing others to remove to Rhode Island, and no doubt did contribute to increase the numbers of those who settled in Newport. Those who remained very undoubtedly communicated to their influential brethren in Holland the treatment they continued to receive at the hands of Stuyvesant. For on the 16th of March, 1656, the Directors wrote to Stuyvesant, that the consent given that they might go to New Netherlands and enjoyed in Holland included all the civil and religious privileges, and when the Amsterdam Chamber were advised of the Governor's refusal to allow them to trade, the Chamber, March 13th, 1656, expressed its dissatisfaction by letter in very strong terms, these words: "We have observed with displeasure that, contrary to our concessions, granted on the 15th of July, 1655, to the Jews or Portuguese nation, you have forbidden them to trade to Fort Orange and to the South River or to purchase real estate which is here allowed without any difficulty," and then, after declaring their wish that the Governor ought more respectfully follow their orders and obey them according to their tenor, the letter added: "The Jews or Portuguese nation are not, however, to be at liberty to exercise any handicraft or to keep any open retail store, which they cannot do in this city. But they shall pursue peaceably and quietly their commerce as aforesaid and be at liberty to exercise their religious worship in all quietness within their houses."

After the letter was received, Asser Levy applied to the Court of Burgomaster and Schepens, to admit him to the right of citizenship, and exhibited his certificate to the Court to show that he had been a burgher in Amsterdam; but his request was not complied with, and Salvata D. Andrada and others also made a similar application and were refused, whereupon they brought the matter before the Governor and Council, and as the directions from Holland were controlling, an order was made, April 21st, 1657, that the burgomaster should admit them to that privilege. Here the struggle virtually ended, and they were no longer troubled during the Dutch rule. The names of these early emigrants so far as they can now be gathered from the records are as follows: Abraham D'Lucena, David Israel, Moses Ambrosius, Abraham De La Simon, Salvador D'Andrada, Joseph Da Costa, David Frers, Jacob Barsimson, Jacob C. Henriquez, or as it was sometimes written Jacob Cohen, Isaac Mesa and Asser Levy, nearly all of whom it would seem from the names to have been of Portuguese or Spanish origin.

Abraham D'Lucena is the person to whom I referred in the beginning in connection with an act of charity. A vessel purporting to be a Spanish privateer but commanded by a Dutchman captured a Spanish vessel upon the ocean, and brought the cargo, consisting of twenty-seven negroes and merchandises to New Amsterdam, where he disposed of the negroes among the inhabitants in exchange for other commodities. The owner of the negroes applied to Holland for restitution, and the Dutch Government directed the authorities in New Amsterdam to see that justice was done to him. He accordingly came out to the colony, but could get no satisfaction, and through his long waiting having exhausted his means and been reduced to a state of great destitution, he was supported for some time by the authorities as he complained in a very inefficient manner, and Lucena paid his passage to enable him to return to Europe. A descendant of Lucena was living in 1759, and his son, as I presume from the name, Abraham D'Lucena, was the second Jewish minister or preacher in the first synagogue erected in this City.

### [TO BE CONTINUED.]

**CIRCUS.**—The success of the Circus on Jackson street is unparalleled in this city. Nightly the immense tent is crowded with the elite of San Francisco who come to witness a performance not excelled in excellency anywhere in the United States. The terrible mid-air feat now given is startling indeed. The riding of Kingsley, the talented Matthews Family and the illustration of the manly art, of the Champion of England and America, Jem Mace, make up the best circus performance we have ever witnessed. Saturday afternoon a Grand Matinee will be given, and Sunday evening Jem Mace will make his last appearance.

**INSTALLATION PARTY.**—Wednesday, June 26th, the Eureka Social Club will give its Installation Party at Union Hall, which has lately been fitted up in a handsome manner. Thanks for complimentaries.

**SOIRE D'ANTEE.**—The Oriental Social Club will give a Soire D'Antee at Pacific Hall, Thursday evening, June 13th next. We acknowledge the receipt of complimentary tickets.

**MAGNOLIA SOCIAL PIONIER.**—The Magnolia Social Pionier will take place on Sunday next, at Faskin's Park Alameda. A pleasant time is anticipated.

Grant and Wilson are the nominees of the Philadelphia Convention for President and Vice-President, on the Republican Ticket. It was expected that Colfax would be the choice for Vice-President, and many are disappointed at the result. Nevertheless bets are freely offered on the election of the nominees. Let young ladies of this city wager one of those beautiful Opera Cloaks of Messrs. Sullivan, Frasier & Co., 14 Montgomery Street, on the result.

Fairbank's Scales are the best and only reliable Scales in this country, and should be kept in preference to any other.

## THE HEBREWS IN MODERN CIVILIZATION.

The following article which we think well worthy of republishing, we clip from the Sacramento Record of June 4th.

It is but seldom that the Hebrew race is referred to in contemporary journalism, yet that people undoubtedly exercise a marked influence upon society in every civilized nation upon the earth. Wherever the brutal repressive systems which grew out of blind bigotry and lack of civilization, have been dissipated by the spread of knowledge and enlightenment, the Hebrew has of once risen to the surface, and given unmistakable evidence of his ability to perform worthily the highest work of the world. The following paragraph from an Eastern journal bears upon this subject:

"Latterly there has been much said in regard to the position occupied by Jews in Europe and America, the conclusion being that within the past few years the number of persons of Hebrew blood who held important trusts in government, education and finance has gradually increased. Some interesting facts collated by the Berlin correspondent of the Edinburgh Scotsman from the 'Journal der Paedagogik' and Kolb's Handbuch der vergleichenden Statistik' (Handbook of Comparative Statistics) should be quoted as evidence of what the Israelites in Germany are and will be. From them also may be seen the relative position of German Protestants and Catholics. To every 1,000 Protestants the number of pupils in the schools is 53-31 in the gymnasia and realschulen, or polytechnic schools; to every 1,000 Catholics it is only 28-21 in the gymnasia and 7 in the realschulen; but for 1,000 Jews there are not less than 315 pupils—194 in the gymnasium and 121 in the realschulen. In Germany at least the Israelites seem to be destined to become the most intelligent and worthy of all the adherents of any religious faith."

Here is evidence of the pre-eminent intellectuality of the Hebrew race, and it is but one proof out of thousands that might be adduced. The brain power which distinguished the "peculiar people" thousands of years ago has not been depreciated by transmission. The Hebrews are to day the leading financiers and the foremost merchants of the world. They possess apparently a natural and almost universal aptitude for commerce, and they have planted its banners in the remotest corners of the earth. But their talent in this direction is by no means their most remarkable quality. Wherever they live they are good citizens. They help one another and cleave together with an unparalleled loyalty and devotion, but their charities are not circumscribed by sectarian rules, nor do they withhold assistance from deserving "misfortune because of any difference of creed. There are many pious Christians who might take a useful lesson from the broad charity which the Hebrew is accustomed to exercise without taking special credit to himself for his liberality. And though they do not hold the doctrines of the majority it is well worthy of note that they succeed in maintaining a rule of life which for general purity, benevolence, obedience to the laws, and modest integrity, can scarcely be surpassed by the followers of any faith. As the prejudices of the old world fade and pass away, the Hebrew race steadily gains ground. It is moving onward and upward all the time. It is regaining the position from which it was shut out for so long a time. The Hebrew of fiction has long since ceased to be recognizable. The Hebrew of real life is a far different personage. The wonderful faith and the far-sighted hopes of this people have kept them from exercising a strong influence upon the politics of the countries in which they reside, but they wield a steady increasing social and moral power, and it is of the best and most elevating character. Should the time come when the barriers which have separated them from each other and from their ancient home be removed, and an opportunity be afforded for the re-establishment of the Jewish nation, the world will witness the gathering together of one of the most intellectual, cultivated and energetic people that ever lived, purified and strengthened by the fires of affliction, and capable of establishing a new Jewish Empire, with more splendor and higher auguries than ever attend the most prosperous era of their past history.

**LONDON.**—The Bank of England.—The first of June, which is one of the days on which the balances of the public funds are usually struck at the Bank of England, occurring this year on Saturday, a request was addressed to the directors of the Bank by Messrs. Louis Cohen & Sons, and several other Jewish members of the Stock Exchange, asking for a postponement of the day.

The Directors of the Bank replied that they would be quite willing to meet the wishes of the gentlemen interested in the matter, but the arrangement for the forthcoming balance were so far advanced that they could not make any change, but they have determined that in future whenever the first day of March, June, September or December should fall on a Saturday, the balance of the several accounts which would have been struck on these days shall not be struck until the third day of the month.

The Jewish community should greatly appreciate this mark of kindness on the part of the Bank Directors.

**TURKEY.**—We regret to state that disturbances have occurred in Smyrna, the mob attacking the Jews on the false and wicked charge of taking a Gentile child. The result was an encounter, in which it seems the Jews boldly defended themselves. The authorities are surely strong enough to prevent these outrages.

The report of the ill usage of our brethren at Smyrna is too true. It is confirmed. In the island of Manora, also, the Greek Christian population ruthlessly attacked the Jews on the first day of Passover and the Mussulmans interfered to protect them. Quando nostra patientia abuteris! The Mussulmans, the descendants of Ishmael, are certainly cognizant of the laws of humanity.

**PARIS.**—Mr. Leopold Javal, a highly respected and influential member of the French Jewish community, has just died at Paris. The deceased was a member of the French National Assembly, and an Officer of the Legion of Honor. His funeral took place on the 31st ult. It was largely attended. A deputation, consisting of a number of members of the National Assembly—among whom were the Prince de Joinville and M. Jules Ferry—took part in the proceedings. Four funeral orations were delivered at the grave by the Chief Rabbi Isidor and Zadoc Kahn, M. Frank, member of the Institute, and M. Geichard, member of the National Assembly.

Ch. Porter, carpenter and builder, 207 Stevenson street, will do all work in his line in the best manner, at lowest rates.







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washed and colored; Velvets cleaned and dyed in  
best style. Owing to many years experience in  
our business, we are sure to give universal satis-  
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Fishing Tackle.

And Sporting Apparatus of every description,  
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Lounges, Sofas, Spring Beds, Hair Mattres-  
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**THE BEST LAGER BEER**

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The Country supplied at the most reasonable  
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GUNS, RIFLES, PISTOLS,

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in providing the best class of tools, and have built  
their works as best suited to this country trade,  
and feel confident in offering to customers better  
work, at LOWER RATES, than can be obtained  
elsewhere.The machinery for making HYDRAULIC PIPE  
has been made by themselves; have turned out  
upward of 100,000 feet of pipe of various sizes in  
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30-inch pipe from sizes varying from No. 14 to 3-8  
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Das feinste Ruedmilch, Weiss- und gefrorenes (Zweck)  
Brod jederzeit vorraethig, sowie alle Sorten von Kuchen und  
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Where orders can be left, also,

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Ladies' and Gentlemen's Clothing dyed  
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Piece Goods for Merchants dyed in any color.

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For Dressing, Cleaning, Dyeing and Repairing of every  
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MEALS AT ALL HOURS.

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Between Broadway and Vallejo, San Francisco.Particular attention paid to Boarding Horses.  
Also Hacks Nos. 96 and 99. Public Stand on the  
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**THE GIANT****POWDER COMPANY**ARE NOW MANUFACTURING BESIDES THE  
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Somewhat slower in its Explosion, which we re-  
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Price, 50 Cents per Pound.

The sales of both grades increase very fast,  
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of any now in use. They  
embrace the latest improve-  
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When exhibited in connec-  
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Prize, for which we have  
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OUR WORK.Wind Mills of all sizes,  
Tanks, Horsepower, Pumps,  
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also, Funerals, Weddings, etc., supplied with car-  
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Money to loan at 9 per cent. per an-  
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NO. 330 ELLIS STREET, desire to inform

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**E. F. BUNNELL,**  
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Gold, Silver and other fillings of Gold, also Plate Work of every kind warranted to fit, all at the lowest prices according to the quality of the work.

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**New House? New Goods!**  
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Importing Stationers,  
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Lowest rates to the Trade.

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**GENERAL AUCTIONEERS,**

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SALESROOM... No. 309 and 311 Pine street,  
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Household Furniture purchased.—Goods at Private Sale at auction prices.—Regular salesdays, TUESDAYS AND SATURDAYS.—Liberal cash advances on consignments.—Sales at dwellings a specialty.

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**Dr. Chr. Bruns,**  
Has removed to No. 3110 Taylor street, between Greenwich and Lombard.  
Office hours, from 1 to 3 p. m.

O'BRIEN & WARD.  
**EMPLOYMENT OFFICE.**  
N.E. Cor. Montgomery & Clay sts.  
HOTELS, PRIVATE FAMILIES AND EMPLOYERS of every description, promptly supplied with the best MALE AND FEMALE HELP, WITHOUT TRAVEL OR EXPENSE. Only send order, or write by Mail or Express, to  
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**H. & L. AXLE GREASE.**  
**This "Old Time Grease"**  
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The proprietors decline to enter into any newspaper controversy with parties who have so grossly misrepresented them, but are satisfied to rest their continued success on the long established merits of their "HOME MANUFACTURED" article.  
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A fine assortment of toilet articles.  
Physicians' Prescriptions carefully prepared day or night.

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**HAT STORE,**  
Has removed from No. 627 Washington st. to No. 237... Montgomery street,  
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Where one of the finest assortments of GENTS' and BOYS' HATS will always be found.  
Spring and Summer styles now ready. Call at  
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Goods delivered free of charge.

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Bonnets and Hats Bleached, Pressed and Dyed, in all the latest styles. Children's Clothing made to order.

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School, Hall and Church Forefront of the most approved styles, furnished on short notice.  
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**Boots, Shoes,**  
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Boots and Shoes made to order and repaired.

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Dinners for Weddings and Parties prepared at shortest notice.

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All kinds of Long and Short Wood constantly on hand. Bellingham Bay, Coos Bay, West Hartley, Vancouver, Hard, SEATTLE and other Coal. Screened Charcoal of the best quality; also, Soft Charcoal for Jewelers' use.

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**Jacob Brewer,**  
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Pattern and Model Maker for Machinery in all its branches.—Jobbing and Repairing in all descriptions.—Carpening, Cabinet Making, and Varnishing.  
Terms Reasonable.  
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All Orders left at GRAY'S Music Store, No. 613 Clay street, will be promptly attended to.  
Customers coming on the Market street Railroad Cars, will get off at Bickel's Landing.

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Stores fitted up. All kind of repairing done. Jobbing attended to promptly. Furniture repaired.

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Millinery & Importers of Straw Goods  
Have removed from 30 Sansome st. to 539 MARKET ST... Opposite Sansome, SAN FRANCISCO.  
OFFICE, 494 BROADWAY, NEW YORK.

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Importers and Dealers in...  
**MOULDINGS, FRAMES, ENGRAVINGS,**  
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No. 21 Post street,  
Nearly opposite Masonic Temple, San Francisco.  
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**Gilt Walnut and Rosewood**  
**Mouldings and Oval Frames**  
Engravings, Lithographs, Chromos and Looking-Glasses.  
Depot for Currier & Ives' Pictures.

I am constantly adding to my stock the very latest patterns of Mouldings, and all new subjects in the Picture line. Having obtained the agency of the principal publishers, I am prepared to supply the trade at lower rates than any other house on this coast. Catalogues and price lists sent to dealers desiring them.  
Particular attention paid to country orders.  
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Upholstery and Ladies' Dress Trimmings,  
**MILITARY WORK,**  
Fringes, Gimps, Tassels, Buttons, Etc.  
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Books bound in the best style.—Pictures framed.—Maps mounted.—Decks covered with ornamented or plain leather, etc.

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I take pleasure in announcing to the residents of the western portion of the city, and the public generally, that I have taken possession of the above named Drug Store and stocked it with the best Drugs and Medicines. A large assortment of Perfumery, Fancy Goods, Sponges, Etc., constantly on hand.  
Physicians' Prescriptions put up with great care and accuracy at all hours of the day and night.  
EASTERN PRICES! EASTERN PRICES!  
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Don New York leben Wittmoß. Paffas spreche im Aufgebende, Papier  
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Regeu Passage wende man sich an  
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**Labor & Employment Exchange**  
637 Clay street, SAN FRANCISCO.  
WILL CONTINUE AS HERETOFORE TO SEND all kinds of reliable  
Farm Hands, Miners, Mechanics, Laborers, Servant Girls, Etc., Etc.  
To all parts of the city and country.  
Employers are requested to give full particulars as to wages offered, the duties to be performed, the proper route to destination, the cost of fare, etc.  
Great care will be taken in filling orders and making selections from applicants.  
The high character the Labor Exchange has enjoyed for  
Efficiency and Honesty of Purpose,  
will be strictly maintained by its former Manager.  
A. SEEHANDELAAR, 637 Clay street,  
Next to Kohler, Chase & Co's.

**RELIEF FOR THE SUFFER-**  
**ING!**  
Why employ a Corn Doctor when the worst Corns and Bunions can be cured by using the only reliable "Remedy"? Ask for HALL'S REMEDY for Corns and Bunions.  
Also, HALL'S TONIC ANTI-BILIOUS PILLS, a Sovereign Remedy for Indigestion, Heartburn, Costiveness, Headache, Etc.  
For sale at the Apothecary of  
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**ATTORNEY & COUNCELLOR AT LAW**  
Notary Public and Commissioner of Deeds,  
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306 Montgomery street,  
Between California and Pine... San Francisco.  
**Save \$40! Why Pay \$80?**

**THE IMPROVED**  
**HOME SHUTTLE**  
**Sewing Machine,**  
PRICE, \$40.  
This Machine has no superior for family use. It uses a shuttle and straight needle, and makes the lock stitch. It is simple and easy to understand, and light to run. Call and see it, or send for a circular. Agents wanted.  
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Successors to Althoff & Bahls,  
**Book Binders, Paper Rulers,**  
AND BLANK BOOK MANUFACTURERS,  
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**Physician and Surgeon,**  
OFFICE AND DWELLING,  
No. 828 Howard street, bet. 4th and 5th  
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**EMIL MARKS,**  
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**HATS AND CAPS,**  
NO. 144 THIRD STREET,  
Near Howard... San Francisco.  
Hats cleaned and trimmed at the lowest price.

**EUREKA**  
**BOWLING SALOON,**  
No. 416 PINE STREET,  
Under the California Market, San Francisco.  
The best American and German bowling alleys at the disposal of the public.—The nine-pin play is known as the best remedy for indigestion, etc.—Call and judge for yourself.—The best Liquors and Cigars are always kept at the bar.  
JOSEPH KAHN.

**Plumbing, Gas & Steam Fitting**  
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Between O'Farrell and Geary... San Francisco.  
Jobbing and Repairing promptly attended to.  
RUDDOCK & HALEY.

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**NYE & ACHESON,**  
IMPORTERS OF  
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**GAS FIXTURES,**  
315 and 317  
PINE STREET,  
Has just opened the largest and most complete assortment ever brought to the city, comprising Gilt, Bronze and Glass Chandeliers, Hall Lights, Store Fixtures, Brackets, Portables, Clocks, Bronzes, Cigar Lighters, Etc., &c.  
Also, BRONZE FIGURES FOR NEWELLS, Church Goods in Every Variety.  
The special attention of the Trade is called to our assortment and prices.

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541 Market street... SAN FRANCISCO.  
IMPORTERS OF...  
**Laces, Embroideries,**  
Lama Lace Shawls, etc.

**SCHULTZ & VAN BARGEN,**  
Importers and Dealers in  
**Wines, Brandies,**  
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FOREIGN AND DOMESTIC LIQUORS,  
Southeast Cor. California and Front streets  
SAN FRANCISCO.  
Sole Agents of the celebrated DAVENPORT WHISKY.  
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**BRANDON & BIBBINS,**  
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Real Estate bought and sold in all parts of California and the Pacific Coast.  
Special attention given to the sale of Lands, Farms and City Property.—Government and School Lands located.—Loans Negotiated, &c.

For a glass of good pure wine or liquor go to "The Conservative." Here, the ever smiling host, will give you a hearty welcome.  
Wir machen unsere Lieferanten darauf aufmerksam, dass die besten deutschen Dienstboten in dem Intelligenz-Comitoir von D. Fr. u. W. Erb, 241 Clay und Montgomery Straßen zu haben sind.

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benen Schlappe, und in der nächsten Minute entführte sie die Strömung in die Nacht hinein.

Ruben und Fint blickten ein Weilschen in die Richtung, in welcher die Flüchtlinge verschwunden waren, dann schlugen sie langsam den Weg zur Stadt ein.

Die Feuerleute waren ihnen vorausgeeilt; die Flammen des niederbrennenden Schauspielhauses loderten noch immer in furchtbarer Pracht zum Himmel empor; eine schwere Rauchwolke, zauberlich beleuchtet, verlängerte sich weithin gegen Südosten.

Unser Gießer sind nicht mehr geeignet, beim Weilschen zu helfen, bemerkte Fint nachdenklich, indem sie von dem Kai in die nächste Straße einbogen.

Aber wir können denjenigen unsern Beistand anbieten, die unfehlbar von dem Brande mit betroffen wurden.

Sie meinten die schöne Tänzerin, von der Sie mir so viel Gutes erzählten?

Keine Andere, versetzte Ruben ernst, gerade jetzt finden wir sie am sichersten zu Hause; sie war freundlich genug einen Auftrag zu übernehmen, dessen Ausführung der Brand des Theaters vielleicht unmöglich machte.

Dies beunruhigt mich sehr, ich muß die junge Dame heute noch sprechen — lieb wäre es mir, Sie begleiteten mich — ich bin noch zu fremd in dieser großen Stadt, und Sie —

Mit Vergnügen, ich begleite Sie bis an's Ende der Welt, antwortete der Kaiserfint bereitwillig, und seine Stimme klang wieder so sorglos, als wäre er der von einem zuverlässigen Ministerium bediente Herr der Welt gewesen.

Dann schob er seinen Arm unter den des über alle Maßen lieb gewonnenen greisen Juden, und bald darauf befanden sie sich mitten im Gedränge der Straßen, von welchem sie sich nur brauchten forttragen zu lassen, um in der Nähe des brennenden Theaters und in der Nachbarschaft von Sibylla's Wohnung zu gelangen.

Zweimundzwanzigtes Capitel.

## Ein Spritzenfest.

Wildes Brüllen, und Jauchzen, Hurrah-rufen und taktmäßiges Singen, Fluten und Hohnlachen, Kreischen und Drohworte, Pistolenschüsse und gellendes Glockengeläute bilden die dämonische Musik zu dem Brande des Varietetheaters. Dazu polterten die Flammen, trachteten die einströmenden Wände und Sparren, zischten thurmhohe Wasser- und Dampfstrahlen und klapperten hell die von starken Armen in Thätigkeit erhaltenen Spritzen.

Wie und wo der Brand ausgebrochen war, ahnte Niemand. Man wußte nur, daß sich plötzlich an fünf, sechs verschiedenen Stellen in dem Gebäude Rauch zeigte, daß ebenso schnell und auf ebenso vielen Stellen Flammen emporstiegen und sich mit rasender Eile zunächst der leicht brennbaren Theaterbühnen mittheilten, daß die entsetzten Zuschauer anstatt das gefährliche Haus in ruhiger Ordnung zu verlassen in ihrer Kopflosigkeit die Gänge und Türen verstopften und schließlich nur den Bemühungen der plötzlich heftigenden Wassermannschaften zu verdanken gewesen, daß sich das Unglück unter den Menschen auf zwei Ertzstücke, einen Zertretenen und etwa anderthalb Dutzend mehr oder minder schwer Beschädigter beschränkte.

Dies war für die zusammengeströmten Volksmassen die einzige Schattenseite des ganzen Ereignisses, und mit mehr heiterer Theilnahme war innerhalb des Schauspielhauses schwerlich jemals eine Vorstellung begrüßt worden, als man jetzt den prachtvollen Untergang des Theaters selbst beobachtete.

Und heitere Gesichtszüge fehlten in der That nicht, namentlich nicht während der ersten Zeit des Brandes, als man hier und dort vereinzelte antike Gladiatoren mit einem Bündelchen moderner Kleidungsstücke auf dem einen Arme, in der anderen Hand ein paar Stiefel durch das Gedränge schlüpfen sah, oder ein paar erschrockene Nymphen mit aufgelöstem Haar, kurzen Florbändern und einem ihre Habe bergenden großen Fentelkorb am Arme, über welche sich obenin, wie um ihre feuchte Heimat anzuheben, gleichviel ob mit Absicht oder von Ungefahr ein tüchtiger Wasserstrahl aus irgend einem Spritzenhahn ergossen hatte. Ja, da sah Alles recht munter und lustig aus, besonders wenn man die geschminkten Gesichter etwas genauer prüfte und den Ausdruck der Angst gewahrte, der so wunderbar zu dem übrigen Aufzuge contrastirte. Andere Schauspielers, welche sich nicht durch bunten Aufputz ausgezeichnet beachtete man gar nicht; noch andern, die neben den flitternden Gewändern die untrüglichen Spuren körperlicher Beschädigung an sich trugen, gab man wieder unberücksichtigt, wenn auch in rauher Form, Theilnahme zu erkennen. Namentlich als man einen in schwarzen Sammet gekleideten jungen Mann auf einer Bahre über die Straße schaffte, wichen Alle, eine Gasse öffnend, während die Blide sich ringsum bedauernd auf das stille bleiche Antlitz richteten, welches auf der einen Seite von dem einer Kopfverwundung entstehenden Blute bedeckt war. In der rechten, tramschaffig geschlossenen Faust hielt er ein Flageolet, dasselbe Instrument, welches vielerlei in der Nähe befindlichen ihn schon mit so wunderbarer Fertigkeit haben spielen gesehen. Auf der linken Seite der Bahre und seine linke Hand ähnlich umklammernd, wie das geliebte Instrument, ging eine hohe schmale Frauen-gestalt. Ein langer, brauner und sehr fatter Mantel umhüllte theilweise ihren unadelhaft gewachsenen Körper, theils schloppte er hinter ihr auf der Erde nach. Es war ein Ueberwurf, wie Tänzerinnen ihn kurz vor ihrem Auftreten oder gleich nach demselben, sich gegen Zugluft schützten, umzuhängen pflegen. Heute war er nur wohl inintelligenter, ergriffen worden, als das düstere, schillernde Costüm den Blicken der auf der Straße Verammelten zu entziehen. Dies gelang indessen nur unvollkommen; denn so sich die kurzen Tüllröcke nicht in's Freie

bauchten, da sah man Glieder, wie sie die

Bildner antiker Kunstwerke nicht schöner, nicht edler als Modelle vor sich gehabt haben konnten. Alles war weiß, von den Altlasten bis hinauf zu dem mit silbernen Blättern durchwobenen Kamellentanz auf dem stolz getragenen Haupte. Der blendende Nacken und die entblößten Arme unterschieden sich in der Farbe kaum von dem weißen Atlagmieder; selbst das Antlitz wetteiferte an garter, durchsichtiger Weiße mit den Kamellen. Nur auf den Wangen ruhte ein leichter rothlicher Schimmer, der sich verstärkte und wieder schwand, je nachdem bange, leidenschaftliche Erregung das Blut schneller oder langsamer von dem angstvoll klopfenden Herzen durch die Adern trieb, wogegen das nur mit dem Kranze geschmückte goldige Haar in wunderbar üppigen, locken Wellen zu beiden Seiten und tief über den Nacken niederfiel, die ganze Gestalt gleichsam verschleierte.

Mit Sibylla, Signora Sibylla! erhoben sich ringsum halblaute, mittelstimmige Stimmen, als man die Tänzerin in ihrem selbstamen, von der Eile ihrer Flucht und der gräßlichen ihr drohenden Gefahr erzählenden Aufzuge erkannte. Weitere Bemerkungen wagte Niemand. Wohl kempanden manche den innern Drang, ihr beizuspringen, ihr Hilfe zu anbieten, sie zu fragen, ob das Blut auf dem Atlagmieder und den weißen Armen von einer eigenen Verletzung, oder der des schönen jungen Mannes, den man wie einen Todten davontrug; doch wenn sie dann wieder auf das bleiche Antlitz schauten, auf welchem kein anderer Ausdruck wahrnehmbar, als der einer wilden Todesangst; wenn sie die Richtung der Blicke aus ihren dunkeln Augen verfolgten, die so starr, so verzweiflungsvoll an den geschlossenen Rücken des verunglückten jungen Mannes hingen, dann sank ihnen der Muth. Sie betrachteten es gleichsam als ein Verbrechen, sie in ihrer Angst, in ihrer Verzweiflung zu stören, sie gewissermaßen daran zu erinnern, daß sie nicht allein sei, daß bei dem sie in weiterem Umkreise umtobenden Höllernärm Taufende mit herzlicher Theilnahme sie beobachteten, Manche auch wohl neugierig ihre Blicke an der ergreifenden Scene weiden.

Doch was kümmerte es Sibylla jetzt noch, ob Tausende oder nur Einzelne auf sie hinstarrten? War sie doch daran gewöhnt, ihre Kunst, ihre Reize und ihre Anmuth öffentlich zur Schau zu stellen! Und an dem heutigen Abend? Was fragte sie darnach, welchen Eindruck und ob sie überhaupt einen Eindruck auf die Begaffenden ausübte? Sie sah nur den armen, von niederschlagendem Balkenwerk schwer getroffenen Freund, ihren geliebten Günstler, lebte für keinen Andern auf der Welt mehr, als nur für ihn allein.

Arme Sibylla hieß es hier und dort, es wird ihr Bruder sein sprachen Andere, deren mittelstimmige Blicke das bleiche, blutige Antlitz umkreisten, oder ihr Verlobter, meinten wieder Andere, die aus der Haltung der Tänzerin mehr als schwermüthige Zuneigung herauszulesen glaubten. Doch welche Ansichten sich geltend machten, achtungslosste Theilnahme begleitete die Tänzerin und ihren besinnungslosen Freund auf ihrem Zuge; erst dann, wenn sie nicht mehr sichtbar waren, lehrte sich die Aufmerksamkeit wieder dem lodern Brande zu, und wie um das Versäumte nachzuholen, stimmten die rauhen Rufen mit verdoppelter Gewalt in den bedrückenden Chor ein, der in unheimlichem Einklange stand mit dem gerötheten Himmel, den schwarzen Rauchmassen, den emporzischenden Feuerfäulen und dem dichten Funkenregen.

Von der einen Straße bis zur andern, quer durch das ganze Häuserviertel hindurch wogte der Brand. Gleichzeitig war er in dem eigentlichen Schauspielhaus und den zu demselben gehörenden Hintergebäuden ausgebrochen. Nichts hatte man gerettet, kaum daß die gefährdeten Menschen flüchtig genug in's Freie hinausgekommen. Die in dem Theater wie in den Hintergebäuden aufgespeicherten leicht brennbaren Gegenstände boten den Flammen eine Nahrung, gegen welche die mit äußerster Kraft spendenden Schläuche sich als wirkungslos erwiesen. Die Wassermannschaften beschränkten sich in Folge dessen darauf, die Nachbargebäude zu schützen, und auch dies war wegen der furchtbaren Hitze eine fast unausführbare Aufgabe.

Mit endlosem Gejauge und gleichsam wetteifernd regten sich alle Hände; die schwere Arbeit erglänzte dem tolen „jung America“ wie ein Vergnügen, den Brand betrachteten die wilden Furchen als einen Scherz, bei welchem sie nichts verloren, höchstens durch die gesunde körperliche Bewegung gewonnen.

Und dennoch lebte Jemand der durch das hinterlistig angelegte Feuer Alles verlor, an dem Feststehen gebrannt wurde. Es war die arme Wiesel, die ungewöhnliche Frau mit dem hochtönen, langen Namen, die weltberühmte Marianne Lafayette Würgens, die ihre ganze Habe in das Varietetheater gesteckt hatte, ohne zugleich den Werth derselben zu verstehen. Ihr blies nichts, als der mit rauchendem Schutt bedeckte Grund und Boden, der obenin nicht einmal mit in den Kauf eingegriffen gewesen, sondern nur als eine Art Packung betrachtet wurde.

Ja, die arme Wiesel bildete in ihrer Verzweiflung einen schrecklichen Contrast zu der ausgelassenen Heiterkeit der Feuerleute und der tobenden Zuschauer. Und wenn auch nur ein Einziger das geringste Mitleid mit ihr empfanden und an den Tag gelegt hätte! Allen selbst das nicht; im Gegentheil, man trieb sogar noch losere Scherze mit ihr, die doch so unendlich viele und schwere Opfer brachte, um zur Erleichterung der Bewohner von New Orleans, dieser unbekannten Brut beizutragen.

Auch sie war von dem Feuer überfallen worden, als sie eben im Begriff stand, sich zu der Vorstellung zu rüsten, denn noch fragte ihr antikes spritztes Haupt in einem funkelnden Zinnblech, während ein antilgeschüttetes Atlagkleid, reich mit Tressen besetzt und mit Agraffen aufgenommen, lose um ihren mächtigen Körper flatterte, als habe sie, die edle Wiesel, sich auf der Flucht

vor einem sie mit schrecklicher Energie verfolgenden Van befunden. Und dabei trachte bei jeder heftigeren Bewegung ein neuer Haften des enggeschmiedeten Wieders, so daß sie Gefahr lief, auch diesen letzten Rest ihrer einst so reichhaltigen Theatergarderobe zu verlieren.

(Fortsetzung folgt.)

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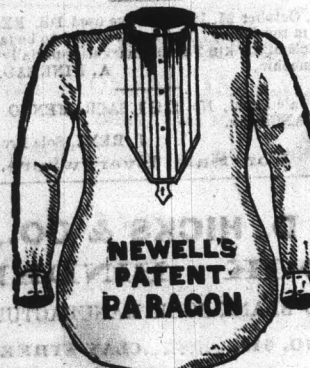
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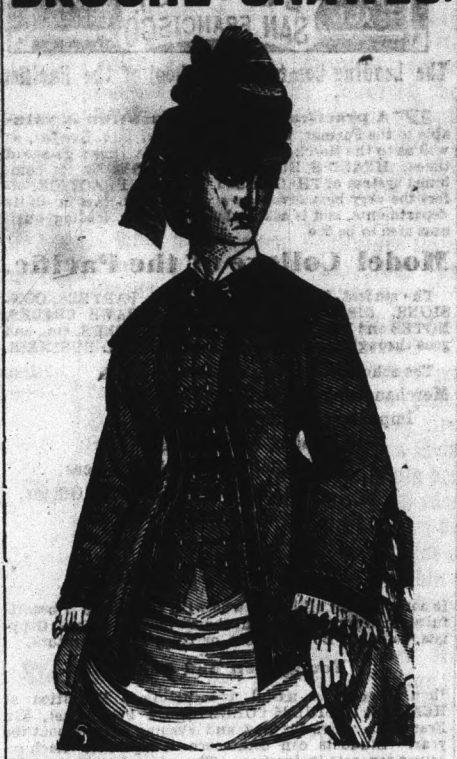
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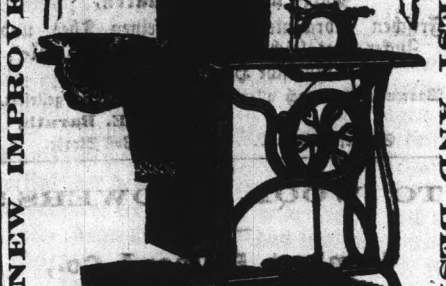
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